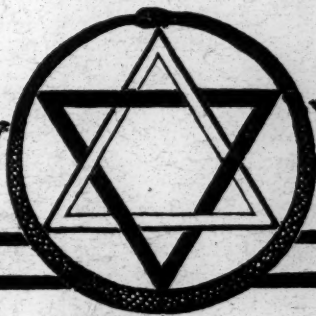




The Temple Artisan

APRIL, 1911

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Mysticism, Social Science and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his *term* of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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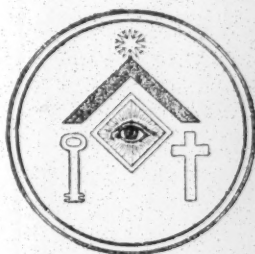
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Vol. XI.

APRIL, 1911

No. 11

Behold, I give



unto thee a key.

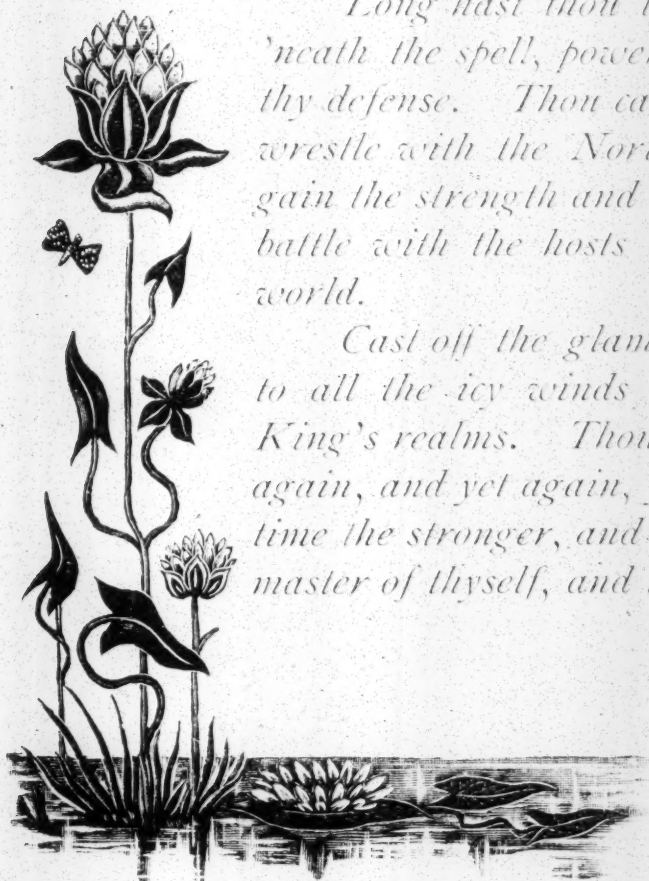
THE NORTHERN WINDOWS

Open the Northern windows of thy soul, weak, unstable mortal.

Let in the bracing wind, the crystal genie of the ice, that they may rouse thee from the sodden sleep in which the Southern winds have bound thee.

Long hast thou lain inert and pulseless 'neath the spell, powerless to strike a blow in thy defense. Thou canst not stand erect and wrestle with the Northern blasts, and so regain the strength and courage needful for thy battle with the hosts that throng the underworld.

Cast off the glamour. Bare thy breast to all the icy winds that sweep the Storm King's realms. Though beaten to the earth again, and yet again, yet shalt thou rise each time the stronger, and at length thou shalt be master of thyself, and therefore of thy fate.



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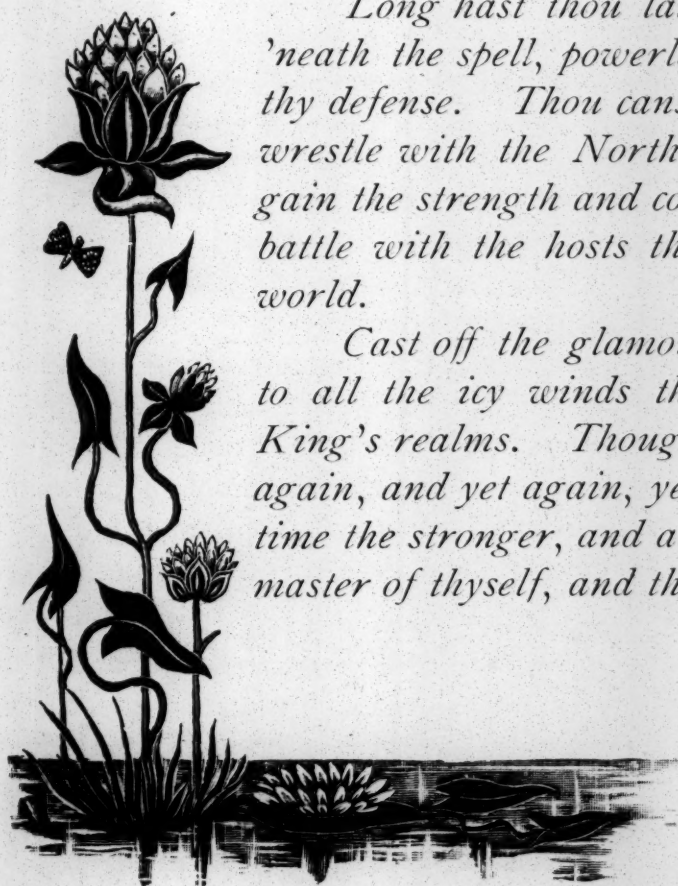
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THE MESSAGE.

Hearken, ye children of the New Dispensation! The time is near at hand when He who is to come will re-appear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay his head, lest he pass you by and ye know him not.

FROM THE MOUNTAIN TOP
THY TRUST.

Royal prince of the Kingdom of God, Son of thy Father, the Thrice Born! Great indeed is thy station, immeasurable the power that waits upon thy crowning—thy foot upon the dais of thy Father's Throne.

In the shadow of Infinity thou standest, Son of Suns, unknowing of thy future, all thy past unknown to thee.

Thy serfs and vassals—thy passions and desires—now press thee close and plead for grace that thou hast power to grant or hinder.

Yet notwithstanding rank and station, there is not a slave or minion in thy Father's Kingdom so poor as now thou art, if thou art recreant to thy trust. No thief locked in thy castle dungeon can be so hideous in thy sight as thou wilt be if thou art traitor in th sight of those to whom thy heart, in faith, was turned, when all the world was young to thee—when purity of motive, purpose, soul looked squarely out from eyes that never wavered when they met the eyes of those who loved and trusted them.

A little thing it seemed, when midst the glamour, clanging bells and great rejoicing on that day which ushered in maturity for thee, thy Father gave His lance and signet ring to thee, and bade thee hold the outer Temple Gate, that so no enemy might gain the inner Wall—that *Guardian Wall*, each stone of which is chiseled and cemented by the brawn and blood of countless races of mankind—that Wall which guards the greatest treasure of His Kingdom, the holiest of Holy Things—the *Sacred Fire*, which, lit by God's own Hand, has never since been quenched.

Art thou a traitor, thou, the Son of Kings? Is thine the hand that pierced the Wall and led the foe within?

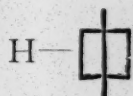
If so it be, thrice traitor then art thou. Thy Father's signet ring, thy Mother's bed, the Holy Fire—all jeopardized by thee.

Each stone that fell through cause of thine will cry for vengeance from the ground it touched.

By king or beggar, prince or slave, a trust betrayed is all the same, and bringeth recompense in full.

Art thou thy Father's first-born, His beloved Son?

Then stand behind His Throne. Sharpen thy sword if it hath rusty grown, and keep it drawn. That Throne is thine, and thou must hold it in the days to come. As thou defendest it, so shall It be thine own defense, when kingdoms fall like rain, and men in terror flee.



THE LAW OF PRIMOGENITURE.

TEMPLE TEACHINGS. OPEN SERIES, NO. CIII.

The world is seething with the discontent of the human race, and only one here and one there in the great crucible can subdue the elementaries of his lower nature sufficiently to obtain the mental poise requisite for perceiving the fundamental cause of that discontent.

Universal law cannot be broken or ignored without bringing corresponding suffering upon the breaker of those laws.

The majority of the inhabitants of this puny little earth sphere are so entirely enwrapped and mentally smothered by the conditions they themselves have created that they have no time or inclination for perceiving or applying the knowledge and wisdom gained by the small minority, that minority which has in every age devoted itself to the contemplation and study of the phenomenal universe and the laws which govern it in minutiae as well as those which govern it as one composite entity. For many ages individual man has usurped the offices of Divine law, and for his personal ends has continued to bring woe and suffering on the race. The recognition, or partial recognition, of this truth by the masses has brought about revolt after revolt, as was to be expected when abuse of position and power was self-evident to all; but these facts do not alter the greater fact that Centralization is the only law under which life can exist and prosper for any length of time, and nothing can excuse the breaking of that law by a body of disciples pledged to the sustaining of that law in order that they may come under the direction of those whose obedience to the same law has brought them out of the conditions of heterogeneous, disorganized

life in which the majority of human beings now live, into the light and freedom of fully organized life.

As long as a disciple is content to remain in the helpless, powerless condition of the average human being, with no more ability to rightly serve and uplift the masses of downtrodden, incompetent human beings than he is now capable of securing, his right of free will will secure him that privilege, if it can be termed privilege; but if he desires to escape from present thralldom, and take others with him, there is only one way by which it can be done. It is generally supposed that there is another way, i. e., the path of isolation, but even that is only one feature of the one way, for such isolation is a matter of direction from the Higher Self or some Initiate, and is only undertaken for a specific purpose and for a definite time, at the expiration of which the law will compel him to go back to his post of duty, wherever it may be.

Lack of faith in the eternal fitness of things, and in Divine Justice, desire to escape the results of action, and above all, impatience with what seem the slow processes of time, plunge man back over and over again into the whirlpool of rebellion and discontent from which he is feebly endeavoring to escape. And this will continue until a body strong, united, unselfish, and wise enough to obey the law can be formed on the outer plane of this world; a body composed of those who are physically and mentally able to catch, translate, and to teach those details of the mystery language by means of which alone the beings of other and more advanced spheres can communicate with the men of earth.

Those who tell you these truths are not responsible for the making of the Law, nor the continued breaking of the Law. They can only tell you the truths which Life and obedience to Law have taught them.

If you fail to perceive the necessity for the existence of the Law, or the logic of our arguments; if you confuse the results of individual disobedience to the requirements of the Law, with the Law itself, and so fail to form a true concept of the Divine purpose to be served, i. e., the return of the Prodigal Son to the bosom of the Father; in other words, fail to perceive the necessity for the involution of matter, you cannot fail to be the poorer for your lack of power and wisdom.

Man has gone so far out of the way, in the long ages of time which have elapsed since the Gods dwelt with men and ruled over them in Love and Justice, that the grand cosmic ideal of Brotherhood has degenerated into an idea of one-man rule, each man be-

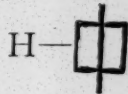
lieving himself to be the requisite one. The evolutionary status, the divine right, the best equipped, mentally, morally and spiritually, has been unobserved or greatly questioned by the masses in their search for some remedy for existing conditions, and the only point in the arguments used, which contains much truth, is based upon the inherent possibilities of the fully evolved man and the difficulties in the way of securing such a man to rule over a people.

The Gods, the Devas, the Initiates, the Masters, being fully evolved men and therefore proving the possibility of such mastery, the natural egoism of man leads him to the conclusion that if he is ever to be competent for such leadership he must be more or less fitted for it *now*.

The cyclic law of primogeniture is ignored.

In all that I have said I have been referring more particularly to duties and conditions of the disciples of the White Lodge, who have become such disciples through desire for rapid development.

If a man is content to continue life on such terms as worldly conditions offer, he is dependent upon worldly opinions, but if he continues in discipleship he must be content to obey the laws of discipleship, which are the Universal Laws, and these laws are based upon a geometrical foundation. Truly "the first shall be last" and each spoke of the revolving wheel of life shall be uppermost in its turn. Why, then, strive to throw the wheel out of balance by bringing up a spoke out of its turn?



OCCULTISM FOR BEGINNERS.

XI.

In these lessons the occultism of the brain will not be overshadowed by the occultism of the heart and the inner spiritual centres, but as the brain differentiates and materializes in more understandable terms, the inner forces and fires, the effort in these lessons is to give the student a practical basis to start from and hence to better understand the functions and correspondences of the inner, or auric centres. In other words by passing through the brain, spiritual forces are materialized and become intellectual forces or thought, but the seat of the process is in the spiritual nature however inverted or perverted the thought may have become by evil or abnormal desires and will.

Pure natural thought is *heaven born*, being the regenerated essence of the universal finer forces working through the bodily

organs and cells and finally reaching through the fiery emanation of the blood, the brain centres and reflected and cognized there as Thought creations. In other words, through the microcosm, Man, cosmical forces play and interplay Universal impersonal forces correlate with the personal cells and organs and are given color, quality and character by the personal or microcosmic will of man as a whole or by the collective minute cellular beings of which he is made up. As man has *actually* or *potentially* represented in him all the forces of the Cosmos, so each cell in man has in it all the forces of the man in its degree, from the physical to the highest mental and spiritual.

In the physical body are millions of cells *dying constantly* with each movement of the body, each beat of the heart, each voluntary or involuntary act of the organism. When a cell entity so dies, the same corresponding process *must* happen to its various principles as happens in the case of the man as a whole dying. The various principles are separated, the lower physical part yields up its forces for giving energy *to the body*. The higher principles, as the mental and spiritual, rise to the proper planes—the mental aspect or force of the cell passing in the aura of the blood stream to the mental centres, thereby furnishing material for mental operations. The spiritual aspects or forces of the dead cell pass into the higher or lower creative centres or heavens of the body, and are there used for the highest purposes and economy of the Microcosm, Man. The lower unregenerated elements of the cell enter the bloodstream but are withdrawn from the same by the proper excreting organs and sent into the *HELLS* of the body for regeneration or elimination in the lower intestinal and urinary tracts of the organism.

Millions of cells are also being born constantly in the organisms and these are again *ensouled* by the streams of spiritual Egos sent forth from the higher plane of the brain which have in the meantime received force and power from the spiritual and mental cells ascending to it and has also imparted to the same a tremendous dynamic mental and spiritual power until surcharged they are eager to rush forth again seeking experience in lower material embodiment and thereby give up the surcharged life they have received from contact with the higher planes of consciousness transmitting in this way some of the energy of the higher planes to the lower and so helping to raise the vibrations of the lower by ceaseless incarnating and reincarnating, until the whole

body has reached the greatest possible development for that cycle of manifestation.

So much for the reincarnation of the cell. As above so below, as with the cell, so with man. What *happens* after death and the *function* of death, or that change man calls death, is made apparent by this explanation and correspondence.

Bear in mind, however, that with the spiritual principles or soul of the cell, so with the Soul of man, its heaven is NOT A PLACE, BUT A STATE OF CONSCIOUSNESS. Yet that state or plane of consciousness in the case of the cell would be *within the Cosmos*, so to speak, of the man. So the heavenly plane of consciousness of man is WITHIN THE COSMOS OF HUMANITY in its higher states. So that as in the case of the cell when it dies, its powers, energy and usefulness is not lost, but its principles separate and go to their corresponding *lokas* or centres; likewise, when a human being dies, he or she, DOES NOT GO OUTSIDE OF THE AURA OR COSMOS OF HUMANITY—but humanity as whole being A STATE OF CONSCIOUSNESS IN REALITY, the various forces and principles of a human being on death pass into appropriate spheres and add power to that sphere, and in due time, owing to the fixed laws of action and reaction, of centripetal and centrifugal forces, which govern spirit as well as matter, those *discarnated* forces of mind, Soul and spirit, are again reassembled on the lower planes of manifestation. So that when a man dies if he be a genius, a master of art, of music, poetry, of science or invention, or a great soul from a Saviour down, HE DOES NOT DIE OUT OF THE AURA OF HUMANITY, but his powers are *still alive* and vitalize that humanity as much and even more than before, though those powers may not be so concentrated as before, though any other unit of the race on this plane may draw upon those powers, mental or spiritual, according to their ability to so draw. Thus nothing is lost by the death of any one or anything, because there is no place for it to be lost in.

As the cells of the body on dying add power and glory to the higher realms whence their spiritual forces ascend, so on dying we also help to make the Heaven of Humanity greater and more glorious by adding our spiritual essence to it in jewels of Light, Truth and Beauty, to the extent that we have fashioned such in our incarnation. In other words, our divine birthright is to work with God building the heavens as well as the earth. W. H. D.

The Temple Artisan

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EDITORIAL MIRROR.

The Storm King has passed and after days of high winds came the floods of water.

The extent and ferocity of the storms of the past winter in all parts of the country is truly remarkable. The proverbial "oldest inhabitant" has found himself outclassed when it came to vivid descriptions of these later storms by some of the younger inhabitants.

The West Coast has now had its share in the general accounting. Ten days of steady rain and a few cloudbursts have caused all the rivers and creeks to overflow and great damage has been done. In our immediate vicinity two lives were lost and many of our neighbors have suffered severely. Aside from a slight overflow on one end of the land held by the T. H. A. the latter escaped, as did also the Temple property. The mails were entirely cut off for five days.

Inquiries frequently come in relative to the Temple attitude toward Mental healing and the Master's instructions regarding the same are not always understood. This is largely due to our consideration of some casual statement he has made, entirely apart from specific instructions on the same subject. If we were always able to fix the general lines of a subject in our minds we would never be at a loss to understand such statements; we can hardly expect him to go over and over the same lines.

The differences between Hypnotism—Black Magic—and the normal interaction of mind with mind, is the difference between a paralyzed will and a free will. If the Will of an operator is strong enough he can subjugate the will of another and compel him to respond to his desires, either good or bad, but the operator must use *his own mentality* as a vehicle for the hypnotic force he uses and must work through *the mentality* of his subject so it is in reality one mind acting upon another whether it be in a case of hypnotism or the normal action of mind on mind. The average person is absolutely incapable of seeing just how far he

can go in the personal and specific exercise of Nature's finer forces (whether it be in Mental healing or anything else) before he will trench on the fields of Black Magic by gaining abnormal control of another mind. It is for this reason that we are warned so strenuously against some phases of Mental Healing. When Nature has provided an antidote for every poison that can be found on the Physical plane, why not seek for that antidote where it may be found, before making use of some doubtful or dangerous means to accomplish a similar purpose; especially when the latter may leave us subject to something infinitely worse than the poison we have tried to drive out, because of our *ignorance of the final effects of its misuse?*



When we use the force of affirmation and denial directed by a strong current of Will we are using Black Magic.

When we throw out a force of protection, Compassion and Love around another without a decisive action of Will we are helping to create conditions where the free will of the patient may act. If anything farther is needed the patient is then at liberty to seek it in the field where it may be found, instead of being bound by another Will.

CHILDREN'S DEPARTMENT

Temple Builders—No. 83

THE MASTERS.

PART II.

Here is the place to be careful and to say over and over again,—only where Love is can the Masters be, and by Love alone can we know them. Power always wants to become selfish and unless it walks arm in arm with love it will make dark all the Master Light, and be like night of thick blackness falling upon the earth in daytime. When power becomes selfish it is like first standing on the highest round of a ladder whose top reaches to the skies, and then falling to the lowest round that rests within the greatest earth depths.

This sometimes happens to very high masters. The love of their hearts becomes darkened through selfishness. They become hardened in feeling like stone, cold and senseless to love, like the

worm, and must begin all over again. They must do whatever they can to bring the light into the lower life forms and so reach once more the high places of love that were lost in selfishness.

No one can take the love of the heart from us but ourselves. It is gained through toil and suffering and therefore belongs to us. It can only be lost by our own heart changing from love for others to love for ourselves. This can be done so easily, even by those who have stood on the last round of the ladder of love that we must watch constantly not to make a misstep and fall through some selfish action or thought.

There are so many kinds of masters it would be impossible to mention them all. It would be a great mistake to think that they must always be seen by the outer eyes in order to know them, or that they must have some outer form in order to really live.

The Masters who can be seen only by the love of the heart, who are heard and felt also by that love only, are more apt to be greater Masters, more filled with wisdom and tenderness than those who come into our physical presence and who take us by the hand in greeting. The Masters whom we meet through the heart are finer and more spiritual. They have greater work to do with a larger number of worlds and people, and so work through their inner senses, through their souls and spiritual bodies; and we have to be more spiritual, more unselfish and loving to know them.

Jesus was such a Master and there are others also. We can not say much about them except that they hold us close in their hearts, and work for us as they would work for themselves, and plead with us tenderly to help them in all their efforts to help others.

Let us not forget these pleadings and let us first of all give our love to them, and to all the Masters of the Great White Lodge, as they are sometimes called. Let us listen to the call to service that lies nearest to us and be quick to answer it.

Wherever Love is, there are the Masters, and we shall know them by loving. To learn to truly love one another, children, and to help, one another, is the whole secret of the Lodge and the Masters.

You have seen pictures of Masters, and have wondered and asked many questions about them. Do not think too much about the pictures, but about the love that you find in them. A picture is only a picture no matter how beautiful it may be, but the love that it gives to you is always real, no matter how it may have been drawn, or from where it may have come.

The Lodge and the Masters are you, and me, and our friends, and our enemies, and the whole great universe. There is nothing that is not in the Lodge, for it is the Spirit of all things. There is no master so great or so lowly but we may become like him, as great and greater, or as lowly and lowlier.

Wherever Love is, there are the Masters. Let us then, let Love glow in our hearts and we, too, shall know them and be with them.

DISCIPLINE.

The wind-harp breathes sweet melody
By lightest of zephyrs fanned;
And soul-chords thrill with harmony
Touched by Love's magical hand.

But music is made imperfect
If played o'er a broken string;
And Love's low notes are discordant
If Sorrow hath bidden sing.

Can life, bereft of all beauty,
Be aught but a tiresome thing?
Can hearts that live but for duty
Blossom life flowers of spring?

Must spirits akin to sorrow
Bear always a weight of woe?
Must souls, tho' parted forever,
Ne'er drink where sweet waters flow?

Aye! Memory's fount is sparkling,
Far down in its crystal deeps
With gems the Past fondly garnered
And Love most faithfully keeps.

Then why, O soul! in thy sorrow,
Bow down 'neath a weight of woe?
Tho' life's greatest need be denied
Thy karma hath made it so;

And time, the discipline over,
Shall bring them such perfect joy
As only purified natures
Can sever from earth's alloy.

—HELEN FIELD COMSTOCK.

SOCIAL SCIENCE.

WHAT IS MONEY?

INTRINSIC AND FIAT VALUES.

Money is sovereign authority impressed upon and attached to that which is capable of taking and retaining the impress of that authority.

The currency value is in the *stamp* and not in the material independent of the stamp.

Money is whatever the community consents to use as a medium of exchange. In the strict sense of the term it does not represent intrinsic value any more than a Court Judgment or a Statute of law. The value of gold and silver which is called intrinsic is not so, but is a value placed on those metals of law.

It is contended by some that gold is a standard of value. It cannot be a standard of its own value. Professor Jevons in "Money and the Mechanism of Exchange," shows that the value of gold between 1790 and 1809 fell in the ratio 100 to 54 or 45 per cent. From 1809 to 1840 it raised from 100 to 245 or 145 per cent, rendering government annuities and fixed payments almost two and one-half times as valuable as they were in 1809, prostrating and paralyzing industries in the same ratio that debts and fixed incomes became more valuable and gold increased in value and purchasing power.

After 1846 the gold discoveries in California and Australia increased the world's annual supply from sixty-one millions in that year to one hundred and eighty-one millions in 1851, diminishing its value and purchasing power 36 per cent.

Gold and silver were selected as the money metals, not on account of their supposed intrinsic value, but because they were known to be scarce metals and the production not likely to be sufficient for monetary purposes. It is the law, and not the material which gives value to money. It is the legal tender quality receivable for every debt due the nation issuing it and a full legal tender for all debts between individuals. A circulation medium which may pass current, such as our National Bank bills and other forms of paper or Credit money, which are made redeemable in money, is not money. It is simply the representative of money:—money must bear the stamp of sovereignty. Money is redeemable only when it pays a debt. Money cannot be redeemed by exchanging one kind for another. The law arbitrarily fixes the price of gold bullion.

Many mines produce a dollar's worth of gold for ten cents. There is no natural value to gold or silver. The quantity of these metals being limited the government may fix a price on them by opening its mints to their unrestricted coinage into money.

What would be the value of gold or silver without the fiat which the law gives to it? The mints are open to gold and they can coin a certain number of grains into units, or dollars; that fixes the price of gold.

If gold were deprived of its monetary function there would be eighty years' supply on hand for its uses in the arts. With the production exceeding the demand for the arts and the plugging of teeth and this amount being on hand, what would likely be the price of gold? Probably one dollar in legal tender paper money would purchase an ounce of gold.

The same conditions would exist as to silver. What is the basis of gold and silver? During the financial crisis in London in 1847 when legal tender debt-paying money was in urgent demand, no man could borrow a five pound note on a thousand dollars' worth of silver. The basis of silver coin had been removed by demonetization, although it was intrinsically as valuable as ever.

In Calcutta, where silver only is a legal tender, during the money stringency of 1864, it was impossible to borrow a dollar on gold and merchants who had hundreds of thousands of gold coins were obliged to let their notes to protest because they could not borrow ten dollars of silver on a bushel of gold. The fiat gives to both metals practically all the value they possess; the same as it gives value to paper money.

Alexander Humboldt records as a fact that eight cents' worth of gold would buy as much in the 15th century as 100 cents would in the 18th. Ben. Franklin declared gold to be the most worthless of all metals, fit only to plug decayed teeth and ornament fools.

Pliny, the Roman historian, attributed the fall of Rome to the use of metallic currency and its consequent usury. It was usury and the increase in the purchasing power of gold that caused the downfall of every extinct Republic.

Lycurgus destroyed all gold and silver money in Sparta and coined iron money, but he took pains to destroy the intrinsic value of the iron by rendering it so it was not maleable, thus clearly demonstrating the FIAT idea. With this money alone Lycurgus took the government from the hands of Polydectes and founded the glory of Greece by building Sparta, the first city without a wall. The nation soon became the arbitrator of National quarrels; its

soldiers were invincible, its people refined, learned and industrious, and the nation prosperous, for all its people had homes from infancy by law.

With the worthless iron money Sparta was mistress of the world for nearly 500 years, until the gold fiend again came from foreign countries and taught the "Intrinsic Value" idea as a new gospel. That made a few people extremely rich, the rest of the people beggars.

Two centuries later, Seneca while acting as teacher and philosopher of the Roman Court and Senate, coined leather into money. But his virtues and solid worth clashed in time with the gold idea of interest, profit, and rent, and the gold conspirators demanded his death as a dangerous man.

(Concluded Next Number).

ARCHIE C. FISK, New York City.

TEMPLE HOME ASSOCIATION NOTES.

The progress of the Temple Home Association for 1910 has been of the kind that indicates steadiness and permanency. Several members of the Association have built neat and attractive houses and bungalows. On the industry side there is now the Pottery Building, and an important addition has been made to the Halcyon store and postoffice.

The Halcyon Poultry Farm, W. E. Brayton, superintendent, has made very satisfactory progress for its first year, being able to pay a five per cent dividend to its investors.

The report made at the beginning of the year by Mr. E. Harrison for the Halcyon Cash Store showed the great saving the members in that store had made in the purchase of supplies—saving about twenty per cent on the retail cost.

The Halcyon Hotel Co-operative group realized better results and conditions for the past year than for the year previous. The outlook for the coming year is even more promising. This group engages in some side lines as gardening, chicken raising and eucalyptus tree planting, etc. 20,000 eucalyptus trees were raised from the seed by this group during the past summer. 16,000 of these have been planted by this group on the mesa land under contract—38 acres planted in all. More trees will be raised the coming season and more acres planted next season.

Several thousand acres of land have been planted to eucalyptus on the mesa by different companies and it is evident that a few years hence the mesa will be one vast forest of eucalyptus trees—a tree having a wide range of usefulness for all hardwood purposes.

Edward and Clayton Conrow and Marvin Smith have formed a co-operative farming group in connection with about forty acres of dark soil they have leased from the Association.

TEMPLE ACTIVITIES AND NOTICES.

Our brother, J. A. Reynolds, has our deep sympathy in the loss of his wife, who passed from this plane on March 2d. Brother Reynolds has resided in Ventura for some time, but was well known to all the members at headquarters who are indebted to him for much service in the building line. He is left with one son.

* * * *

Topics discussed at Headquarters' Sunday meetings during the past month are "Racial Hereditary," "The Baha Movement," "Cyclic Happenings" and "Love."

* * * *

For information regarding the Temple, attention is called to the article entitled, "The Temple," on the second page of the cover of THE ARTISAN.

* * * *

The Coast of California has already received the average amount of rain and good crops are assured. On the 7th of March a heavy downpour caused a devastating flood, carrying out bridges and cutting up public highways and private lands, many people losing heavily. All travel was stopped and even the mails were not carried for several days, awaiting the construction of temporary bridges and roadbeds. The fertile little valley of the Arroyo Grande received its share of destruction; and, while the Temple property is so located as to be secure from the flood, yet we participate with our neighbors in the general community loss and sympathize with them in their personal losses.

* * * *

Members will remember that this is one of the semi-annual times for the payment of dues. The prompt payment of dues in advance is very important for the progress of the Temple work.

We are receiving a great many requests for sample copies of the TEMPLE ARTISAN and for literature regarding the Temple, and it seems plain that with a very little effort on the part of each member and ARTISAN reader THE ARTISAN subscriptions might soon be doubled and the Temple Light given to many who are seeking for such and would gladly join the ranks.

Why not make the effort? The thought attitude of the world has changed and is changing. Some of the old shells have been broken, and contempt for new ideas is a relic of the past. The general mind is open and even expectant and growing eager for the TRUTH, even though it may appear in new garb. The time has come when every Temple member may deem it a privilege as well as a duty to embrace every proper opportunity to frankly and freely stand as an earnest and active advocate of the TEMPLE OF THE PEOPLE as a School of LIFE, UNIVERSAL PHILOSOPHY, WISDOM RELIGION. Why not make the effort?

* * * *

Any Temple member failing to receive THE ARTISAN regularly should so notify the Scribe. The same applies to ARTISAN subscribers.

* * * *

Do not fail to observe the directions in the last paragraph of these notices. Some members will not receive special matter now being mailed because they have not kept the Scribe informed of their change of address. It is not sufficient to mention such changes to other officers or members at Headquarters.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should promptly notify the Scribe of any change of address. Send such notice on card or otherwise direct to the Scribe and do not include it in any correspondence with other workers at Headquarters. The observance of this method is very important to those making any change in address.

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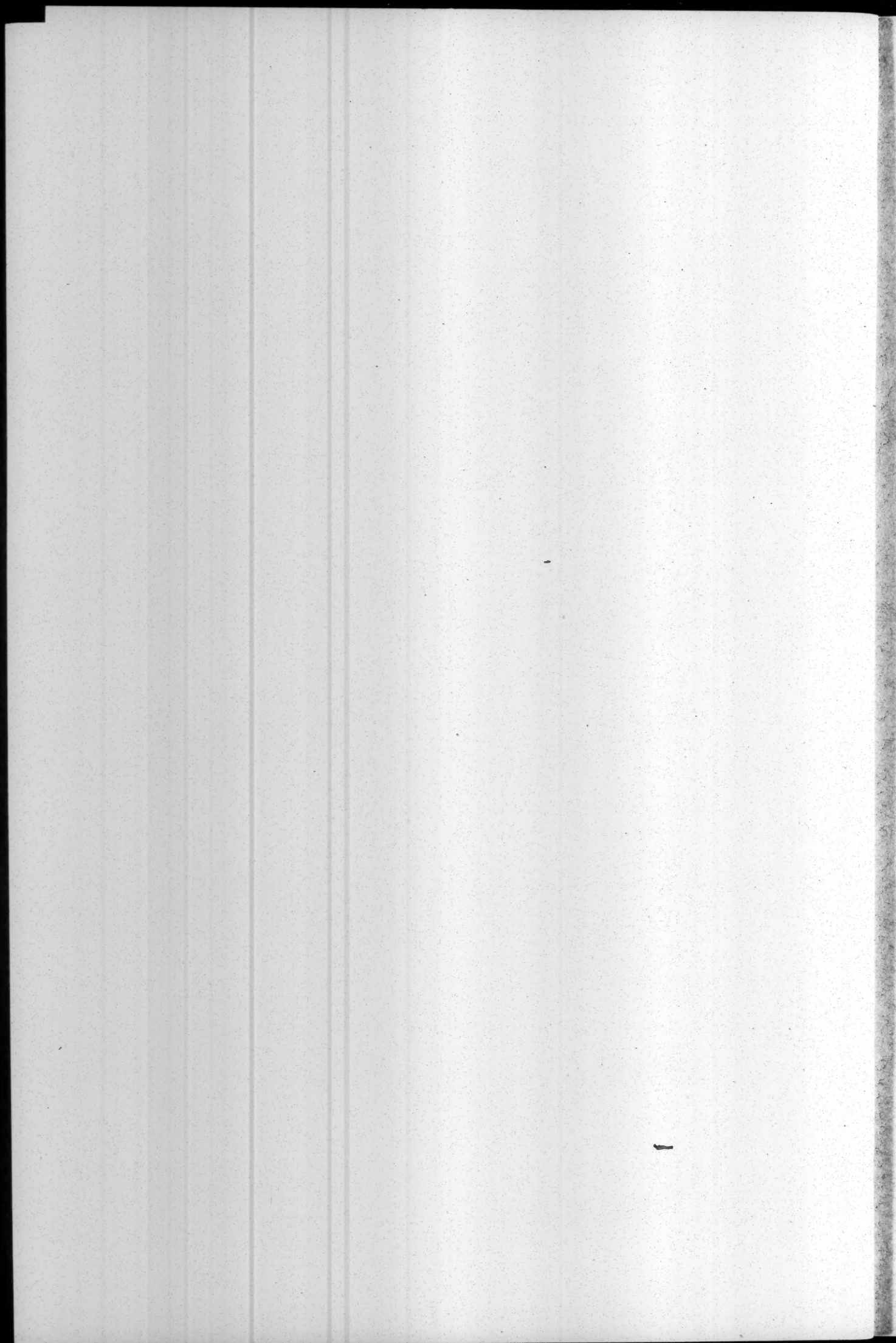
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